

plumage, and butterflies of all sorts with their brilliant and varied hues. An unusually fine head of cattle is also recognized as the abode of the great king's soul; for example he once appeared in the shape of a white bull, whereupon the living king commanded special sacrifices to be offered in honour of his deified predecessor. When a bird in which the royal spirit is known to be lodged lights on a tree, that tree becomes sacred to Nyakang ; beads and cloths are hung on its boughs, sacrifices and prayers are offered below it. Once when the Turks unknowingly felled such a tree, fear and horror fell on the Shilluks who beheld the sacrilege. They filled the air with lamentations and killed an ox to appease their insulted ancestor.¹ Particular regard is also paid to trees that grow near the graves of Nyakang, though they are not regularly worshipped.² In one place two gigantic baobab trees are pointed out as marking the spot where Nyakang once stood, and sacrifices are now offered under their spreading shade.³ The deified There seems to be no doubt that in spite of the mythical seemTtcf elements which have gathered round his memory, Nyakang have been was a real man, who led the Shilluks to their present home

a real man. $q_n \wedge j \wedge \wedge j \wedge$ from *fac* west *qr* from *faq*
south ; for Oil

this point tradition varies. " The first and most important ancestor, who is everywhere revered, is Nyakang, the first Shilluk king. He always receives the honourable titles of Father (*ub*| Ancestor (*qua*| King (*red*) or Kings (*ror*| Ancestors, and Great Man Above (*cat duong mal*) to distinguish him from the other great men on earth. Nyakang, as we know, was an historical personage; he led the Shilluks

to the land which they now occupy ; he helped them to victory, made them great and warlike, regulated marriage and law, distributed the country among them, divided it into districts, and in order to increase the dependence of the people on him and to show them his power, became their greatest benefactor by giving himself out as the bestower of rain.⁴ Yet Nyakang is now universally revered by the people as a demi-god ; indeed for all practical pur-

« W. ¹ W. Hofmayr, " Religion der Schil-³ W. Hofmayr, *op. cit.* p. 125. *Anthropos* vi. (1911) pp. 123-5. Hofmayr, *op. cit.* p. 123. C. G. Seligmann, *op. cit.* p. 230; D. This writer spells the name of the Westermann, *op. cit.* p. xliii. deified king as Nykang. I have adopted ² C. G. Seligmann, *op. cit.* pp. 229-9- Dr. Seligmann's spelling.